THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Greater love hath no man than this, that a man lay down his life for his friend*" (JOHN 15: 13).

No. 26, Vol. LXXXV. Thursday, June 28, 1923. Price One Penny.

A GLIMPSE OF PROPHECY IN PROCESS OF FULFILMENT.

D. O. M.

WHEN I was a small boy, I heard my father say that the Prophet Joseph Smith had prophesied that the Jews will some day rebuild Palestine. He also stated that as early as the year 1841 Elder Orson Hyde, of the Council of Twelve, had dedicated that land for the return of the Jews.

Of course, Palestine to me was an unknown country; but my impressions of it were (1) that it was barren and unproductive, and (2) that the Turks ruled it. Even these two ideas as I remember were very vague. But there was one impression made by father's reference to that prophecy which was deep and lasting, and which I expressed to myself in the following words:

"When we see the Jews going back to Palestine, we can believe that Joseph Smith was a prophet." Though my father spoke of it with as much assurance as if he were narrating an historical fact, such fulfilment, to my meagerly informed mind, seemed indeed a very remote possibility.

That was about the year 1883.

On November 2nd, 1921, while performing a special mission, President Hugh J. Cannon and I had the privilege of visiting the city of Jerusalem. On the evening previous, when we had parted from our guide, we anticipated visiting that morning the Mount of Olives; so we were surprised when we met Michael, our dragoman, to learn that he desired to change the program.

"Don't ask me why I change," he said, "just you trust me. I will tell you when we enter the city."

We then observed that the shops leading from the Allenby Hotel to the Jaffa Gate were closed and the windows barred; also that where a dozen automobiles had been parked the evening before to hire to tourists, now, not any could be seen! In answer

to our repeated question as to the meaning of this unexpected change in the business aspect of the city, Michael finally answered:

"This is a day of mourning. To-day the Mohammedans and the Christians throughout Palestine unite in protesting against Lord Balfour's declaration that Palestine shall be set apart as a Jewish state."

This was a surprise to me. At first I was inclined to treat the matter lightly, not crediting our man with a thorough understanding of the matter; but the more we questioned him and the more clearly we discerned his bitter antipathy toward the Jews, the more convinced I became that we were going to witness that day a most significant demonstration.

All shops were closed—excepting one, and that a stationery kept by an Englishman. Neither camel nor donkey did we see in the streets, where yesterday there were scores. Men and women were gathering in groups. We soon began to sense a spirit of tension in the air.

Our dragoman was vehement, in subdued voice, in his protestations that the Jews shall never rule Palestine. Said I, "Michael, standing here in David Street, this second of November, Nineteen twenty-one, I'm going to tell you something to remember: No matter how much the Mohammedans and the Greek Christians oppose the Jews' coming back to Palestine, they are coming back to redeem this land."

"Never!" he cried with emphasis and bitterness; "These streets will flow with blood first!"

"The streets may and undoubtedly will flow with blood," I answered, "but that will not prevent the Jews from coming back to this land. Don't you believe the Bible?"

"I know the Bible says Jerusalem will be rebuilt," was his tacit admission; "but the time hasn't yet come."

"Yes," I answered, "it appears the time has come."

When we reached Mount Moriah, the site of Solomon's temple, our ears caught the sounds of voices shouting. Soon there passed us a crowd of what appeared to be students and rowdy boys, crying, "There is no God but Allah, and Mohammed is his prophet!"

"There will be trouble to-day," reiterated Michael for the tenth or fifteenth time.

When at eleven-thirty a.m., we emerged from visiting the Church of the Holy Sepulchre, and again entered David Street, there was a good deal of Moslem rowdyism manifest in the narrow streets of the city, and our guide was so worried that his mind was more on what was going to happen that day than on what had happened two thousand years before. And so were ours in a very few minutes.

As we walked up David Street, we met hundreds of Mohammedans going toward the Mosque of Omar to pay their noon-day

devotions. Suddenly behind them, we heard imprecating yells mingled with cries of "Help!" Hurrying forward, we saw two Jewish women, some children, and one or two men trying to escape from a mob with sticks and stones in their hands. I saw one hurl a stone and strike a man in the back. The women's faces were blanched with fear. One of them clutched a small child in her arms. Fortunately, officers were near, who protected the pursued group, whose only offense, so far as we could learn, was the fact that they were Jews who had come to what they considered their home-land, and who happened to be out of the Jewish quarter.

A short walk took us to the street leading to that part of the city in which the Jews live. Against the protestations of our guide we ventured for the purpose of inquiring of the Jews what all this uproar meant.

British soldiers in full uniform, wearing helmets, and with bayonets fixed, stood guarding the street. Recognizing us as Americans, they permitted us to pass. The feeling in that quarter was truly ominous. Groups of foreign Jews eyed us with suspicion. We tried in vain several times to talk to some men, but they could not understand English. At length we approached a crowd in which there was a young man who could converse with us. In reply to our question as to what the trouble was all about, he said:

"The Mohammedans and the Christians are opposed to the Zionist movement; and they make this demonstration as a protest against Lord Balfour's declaration that Palestine shall be held as a Jewish State."

I shall never forget the scene in that Jewish street of Jerusalem—frightened women and children on balconies, or peering out of windows—expectant men moving slowly about in groups, or consulting in subdued conversational tones. I seemed to see not many years hence those doorways and stone steps covered with blood in a great struggle that is impending, of which the spirit of that day was as the rumbling of a pent-up volcano!

When we repassed the British soldiers, we expressed appreciation of their presence; for we realized that they were the protectors at least that day of fifty thousand Jews who had returned to the Holy City. Armed motor cars were in the streets. British officers were on top of David's tower signaling to fellow-officers in other parts of the city; official orders were cried throughout the town that no one would be permitted on any street after 5 o'clock p.m.—an order that was implicitly obeyed!

As I sat in my room that evening, thinking over the stirring events of the day, only a brief mention of which I have here given, I was overwhelmed with the realization of the significance of what we had witnessed:

(1) The Turkish rule of practically sixteen hundred years—

seven hundred years of continuous possession—had been supplanted by the protecting power of Great Britian.

(2) Living in the Executive Mansion that very night, officiating as Governor General of Palestine, was Sir Herbert Samuels, the first Jew to rule in the Holy Land since before the days of the Savior.

(3) Jews were returning to the land by tens of thousands, and supporting their return was the Zionist Movement, a world wide organization, backed by accumulated wealth of centuries, the sole purpose of which is to restore the Jews to their "Promised Land."

I recalled two remarkable prophecies recorded in the Book of Mormon, printed in English before 1830, and uttered over 2,300 years before. One of these relates to the attitude of the Jews toward their Savior, and reads as follows:

"When the day cometh, saith the prophet, that they [the Jews] no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers" (I. Nephi 19:15).

One of those "covenants" was that the Jews should be returned to the land of their inheritance. But the question is, has that day come, when they no more "turn aside their hearts against the Holy One?" The testimonies of Dr. George Croly, author of *Tarry Thou Till I Come*; of Rabbi Henry Berkowitz, of Philadelphia; of Isador Singer, Ph. D., Editor of the Jewish Encyclopedia; of Harris Weinstock, author of *Jesus the Jew*; of Professor David Castelli; and many other leaders among the Jewish people, seem to indicate most convincingly that their hearts are turning "no more against the Holy One." Says Henry Berkowitz: "This Jew, Jesus, is the greatest, noblest rabbi of them all," and Isador Singer adds:

"I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are learning to love."

Space forbids multiplying examples.

The other prophecy is even more signifleant:

"But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance, and it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles" (II. Nephi 10:7-9).

And Orson Hyde, with the same spirit of propheey, wrote as early as 1842, as follows:

"It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and further, that England is destined in the wisdom and economy of heaven to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise" (*Mill. Star*, Vol. II., No. 11, March, 1842).

This day we had witnessed the "nursing" influence and the protecting power of the Gentile nation in the restoration of Jews to Jerusalem, and that protecting power, the British nation, supported by the allies—other "Gentile" peoples!

What would have happened that day to the despised Jews, if such power had not been manifest, is not difficult to conjecture. As it was, a bomb had been thrown into the crowd, killing one man outright, mortally wounding two others, and severely injuring several men. Later in the day, near the Damascus Gate, three Jews were clubbed and stoned to death in reparation and vengeance. Next morning we learned that eight persons had lost their lives in skirmishes that took place in spite of the vigilance of the British troops.

As all these facts and a hundred others passed through my mind in panoramic review, I remembered what I had thought and had said to myself as a boy: "When we see the Jews going back to the Holy Land, we can then believe that Joseph Smith was a prophet of God." That was only a boy's conclusion, and possibly drawn from insufficient data. However, the trend of world events, the facts of current history, and the signs of the times all tend to corroborate the truth and wisdom of that boyish thought. God's overruling power is being made manifest among the nations, for the redemption of Zion and the restoration of Israel. On every hand there are evidences bearing convincing testimony to the fact that Joseph Smith was divinely inspired, that the Church of Jesus Christ is established among men; and that the Gospel is again preached among the nations preparatory to His second coming and to that day when the "law shall go forth from Zion, and the word of the Lord from Jerusalem."

"'Praise to the man who communed with Jehovah;
Jesus anointed that prophet and seer.'"

WAS JESUS DIVINE?

THOMAS W. BROOKBANK.

(Concluded from page 388.)

IT would be well for Christians the world over to get a correct understanding of some lessons, as well as some principles, that the Word of God is designed to teach. According to St. Paul, "all scripture is given by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction in righteousness," etc. (II. Tim. 3:16). We find, too, that the history of the Jews for almost two thousand years past also testifies that it is *profitable* for man to be guided in his words and actions by that inspired counsel and warning from God, as St. Paul gives it utterance.

The quoted texts show that the Jews denied the divinity of Jesus, and the last and finally successful charge against him was that of blasphemy because he had affirmed his divine nature in an absolute sense. Upon that charge, false in every particular, so far as the crime of blasphemy had been committed by Jesus, he was delivered to Pilate and was later crucified. The issue between the claim of Jesus in his own behalf, and that of the Jews, could not have been more definitively shown; and so we find that Jesus was slain as an alleged imposter from the viewpoint of apostate Jews—as an imposter not of the ordinary class, but one of the most brazen and depraved order, as a wicked man who dared to insult the majesty and holiness of Jehovah by claiming that he (Jesus) was the Son of God, the Messiah, and by then calling upon God to witness that he spoke the truth. Ordinary imposters do not dare make any such arrogant claims. Their dread of having finally to answer before the bar of eternal truth and justice for a sin of such an outrageous nature is sufficient to restrain them from the commission of such folly.

We, as Christians of present times, can not escape the alternative of accepting Jesus Christ as divine by nature or of regarding him as an imposter of the most reckless and impious character. If he were the latter he would justly have paid the penalty for blasphemy by yielding up his life for a heinous sin.

In our times, it is this very same question which many alleged Christian ministers are crowding upon the attention of their parishioners. It is to Christians everywhere to align themselves on one side or the other of this vital religious question. Jesus was either divine and sinless, or he was an imposter and sinner of no common kind, and so, being in need of salvation himself, he could not save others, and mankind has no ground for hope of a life of blessedness hereafter.

It would be well for all those who accept the view that Jesus was merely a good man to take from the history of the Jews a warning which manifests openly how fearfully they have suffered for denying that Jesus was Christ, the true Son of God. Can it be possible that any Christian expects to escape punishment if he occupies the same position on this matter as that of the ancient Pharisees? To be sure the Pharisees of present times say that while Jesus was only a man, he was, nevertheless, a good man. But according to their teachings Jesus would thus be made a liar, an imposter, and a cheat—a blasphemer. But true followers of him want no such "crumbs of comfort" given to them on this

question. The right to forgive such gross impiety against the Son of God, Jesus Christ, rests with our Savior and God.

We have no right to, and dare not, accept any compromise in this case. Jesus was all that he claims to be, the divine Messiah, and all that he led his followers to believe he was—even God—when he accepted worship from them without one word of reproof. If our forefathers were right (as they certainly were) when they worshiped Jesus as divine, what is in store for those who, like the Pharisees of old, make him a mere man? Who can fail to read the answer to this last query in the history of the Jews, who have suffered all kinds of indignities and woes for centuries past for their sin of denying the divinity of Jesus?

PROPHET OF THE DAWN.

Benighted world! Souls floundering in the dark,
Groping through the centuries' weary night,
Saw not the dawn till God struck out a spark
That glowed into a flame of living light.

And thou, O prophet of the dawning day,
Sweet instrument attuned to heaven's will,
Hast pointed out the never-failing way;
We walk therein and thou art leader still.

All keys and powers held in other days
Were given unto thee, thou trusted one.
Success was thine; thou gavest all the praise
To Him whose mighty bidding thou hast done.

Unlettered—still didst fathom wondrous depths,
Transcending all the wisdom of the world;
The wise approach with doubting, lagging steps
The ensign where truth's banner is unfurled.

God's angels, gentle messengers of love,
Brought back the truth that makes the shackled free.
They winged their way from royal courts above—
With tender grace they ministered to thee.

Thy searching vision pierced the bounds of Time
That bid defiance to the mortal sight:
Thine eye made perfect by a faith sublime
Couldst read the future, writ in letters bright.

Now numbered with the martyred sons of truth,
Triumphant over mobs and death and hell,
Upon thy brow is stamped eternal youth:
Thou dwelleth where immortal heroes dwell.

Elder Louis W. Larsen, in *Liahona*.

"We can not look, however imperfectly, upon a great man, without gaining something by him. He is the living light fountain, which it is good and pleasant to be near."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JUNE 28, 1923.

EDITORIAL:

THE GREATEST EVENT OF THE NINETEENTH CENTURY.

NEARNESS to an event tends to minimize its full significance and importance. Though the world is still near the great events that made the 19th an epoch-making century, yet so far-reaching and significant were the wonderful discoveries and inventions of the latter half of that century that they overwhelm us even in their nearness.

In this first quarter of the 20th century we are looking at these momentous realities only as an observer, who, standing at the foot of a high mountain, sees it only in part. Its majestic slopes, towering peaks, and relative position to surrounding ranges are hidden from view. Yet even our limited vision fills us with astonishment. What mighty things have been accomplished! What mightier possibilities of the future! Who, for example, can measure the material benefits to society of the steam engine, the cotton gin, the automobile, the telegraph, the telephone; or who can even imagine the ultimate effect upon the human race of William Harvey's discovery, or that of Louis Pasteur! Space prevents even the mentioning of other events of equal significance and far-reaching benefits.

But none of them have answered man's greatest need and man's most yearning desire. Not one has yet revealed that for which man has sought for ages. That need—that ever-present yearning in man's heart—is to know God and man's relation to Him. The microscope has not revealed Him; the telescope has not discovered Him; even radio has not yet penetrated His abiding place;—only one event of the nineteenth century claims to give to the human soul this answer. If in that event man finds the truth for which the human race has ever sought, then it truly merits the distinguishing tribute of the greatest event of the nineteenth century!

That event was the appearing of two Heavenly Beings to the boy prophet Joseph Smith, revealing the personal identity respectively of God the Eternal Father and of His Son Jesus Christ. It happened in the spring of 1820, and is told in a simplicity that bears the marks of sincerity as follows:

"When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in

the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear Him!'"

When the boy Joseph told what he had seen, people would not believe him, but ridiculed and persecuted him. In answer to all opposition, he later solemnly declared, "I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; . . . I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it."

Such testimony, if unsupported, might not merit acceptance. Its purport is fraught with such mighty significance to mankind that the human mind can not at first believe such an appearance possible. But the prophet's testimony is supported by intelligent witnesses whose evidence has never been refuted. The Church itself, the tangible result of that great revelation, stands as corroborative if not direct evidence of divine inspiration.

The lives of the prophet, of his brother Hyrum, the Patriarch, and of hundreds of thousands of others who accepted the truth of the great revelation bear evidence that the Plan of Salvation, as, it is purported, Jesus Christ revealed it, most assuredly leads toward Christ-like character. So real was the revelation to the prophet and patriarch that they unflinchingly sealed their testimony with their blood.

That testimony was sealed in martyrdom only seventy-nine years ago yesterday, June 27th, 1844, so the world is still standing too close to the event to comprehend its significance; but as a contributive factor to man's knowledge of his relationship to Deity and of his place in the universe, as a means of establishing proper relationship between men as individuals and groups of men as nations, as a revelation pointing the way to man's happiness and peace on earth as well as in the eternities to come, the appearing of the Father and the Son to Joseph Smith, and the subsequent restoration of the Priesthood and the establishing of the Church of Jesus Christ in its fulness, will yet be recognized not only as the greatest event of the 19th century, but as one of the greatest of all the ages.

D. O. M.

JOSEPH SMITH.

JOSIAH QUINCY.

IT is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith the*

Mormon Prophet. And the reply, absurd as it doubtless seems to most men now, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who establishes a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets . . . The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. . . . Burning questions, they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity, such as few men have been called to meet, enjoyed a brief season of prosperity, such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentment of what was before him. "I am going like a lamb to the slaughter," he is reported to have said, "but I am calm as a summer's morning. I have a conscience void of offense, and shall die innocent."—From *Figures of the Past.*

WOMEN OF THE BIBLE.

VII. WOMEN OF THE APOSTOLIC AGE (CONCLUDED)—PRISCILLA AND PHŒBE.

Willard Done.

About the time of the commencement of Paul's missionary labors abroad, Claudius, emperor of Rome, issued an edict requiring all Jews to leave the city and go to scattered provinces of the east and west. This edict included not only those who were Jews by birth, but their proselytes as well. Among those who were affected by this unjust order was a devout pair of Jewish proselytes, Aquila and Prisca, or Priscilla. We judge from what little is known of them that while they lived at Rome they were possessed of considerable wealth, all of which they were forced to give up when the order of banishment was made against them. Fortunately, Aquila had learned the trade of tent-making; and when he and his wife fled from Rome and took up their residence in Corinth, he was able to earn a livelihood by this occupation.

At that time Corinth, which had been one of the most magnificent cities of ancient Greece, was in a state of physical, religious and moral decay; for Rome had stripped the city of its splendor and wealth, while immorality and idolatry were sapping the

foundations of the people's spiritual life. But in the midst of this decadence Aquila and Priscilla kept themselves from moral and religious contamination, remaining true to their Jewish worship and rules of life.

Paul had left Philippi, and had performed his ministrations in a few of the Greek cities, among them Athens, when his labors took him to Corinth. Here he seized the opportunity of bearing his testimony to the work of his Master, and his words were heard by Aquila and Priscilla. It happened that Paul was also a tent-maker, and he therefore found it convenient to make his home with this worthy couple, laboring with Aquila for his own support. He remained here a year and a half, and during that time his hosts became not only zealous but well-informed converts to Christianity.

As usual, Paul suffered considerable persecution in Corinth; but we have every reason to suppose that through it all he enjoyed the fullest possible friendship and protection at the hands of his converts. During the period of his stay there, however, he made it a careful rule to speak in the synagogue every Sabbath, proclaiming Christ and him crucified. But for private assemblies, and sacrament and prayer meetings, the house of Priscilla was invariably used; and there is no doubt that a high degree of spiritual development was attained in these gatherings.

Either in Corinth or in Cenchrea, Paul converted another woman whose name is held in loving veneration by the Christians. This was Phœbe, an unmarried woman, who thereafter gave her time and substance to the service of the church.

When Paul left Corinth and went to Ephesus, Aquila and Priscilla went with him; and although the Apostle remained in that city only a short time, these two made their home there. Here they were brought into activity of another kind, in which Priscilla seems to have been the leader; they were called to be teachers of the Gospel. The occasion was the arrival in Ephesus of a young Jew named Apollos, who had recently been converted, but was not very thoroughly instructed in the Gospel. He was taken to the hospitable home of these devout Christians, and there they taught him the way of the Lord more perfectly. Thus he was prepared for the great missionary labor he afterward performed, which has rendered him famous in Apostolic history.

Very little is known of the subsequent history of Priscilla and Phœbe. Both are mentioned by Paul in some of his later epistles, and he pays a tribute of praise to them which any person might well envy. Of the first he says, "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks." And of Phœbe, "I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord; . . . for she hath been a succorer of many, and of myself also."

Phœbe was to the church at Cenchrea what Priscilla was to the branches at Corinth and Ephesus, and both deserve credit for doing eminent service in aiding in the advancement of the work which the Apostles were performing.

THE BOOK OF MORMON AND SOUTH AMERICAN RUINS.*

Elder Andrew Jenson.

It seems natural and pleasant to be back once more in the city of the saints, in the valleys of the Rocky mountains, to associate with the people that I love, and with whom I have associated almost from the beginning of my existence in life. In my travels in the South I have imagined—and I think the imagination is based upon facts—that I have traveled in Book of Mormon lands and that I have seen ruins of cities and fortifications originally built by the people of which the Book of Mormon bears record.

In regard to the ruins of cities, walls and temples in Central and South America, the all-important question is, "Who built these great structures which are now in ruins?" Archeologists who have thoroughly examined the ruins in Mexico agree that the Aztecs, who inhabited Mexico when Cortez conquered the country and caused the great Emperor Montezuma to be put to death, did not build the temples and walls that are now found in ruins in different parts of the country. The learned ascribe their erection to the earlier inhabitants who are generally known by the name of Toltecs.

When the Toltecs are mentioned in this connection we Latter-day Saints at once think of the Nephites or the Jaredites as the possible builders. In Peru the Incas became known to the Spaniards ards as an intelligent class of rulers who governed their subjects in righteousness. They were very successful rulers; they taught the people agriculture; and they were skillful in building. Nevertheless, the men who have made a study of these ruins and the people now living there came to the conclusion long ago that the great fortification of Cuzco and the great fortifications around Lake Titicaca could not have been built by the Incas. They must have been built by a race that was more ancient than they. The natives say they do not know who they were, and this is what we heard when we started inland: "What is the use of going there? You can go in and see these ruins, but you can't get any knowledge in regard to who built them. So it will give you very little satisfaction." I said: "Perhaps we shall find more satisfac-

* Extracts from an address delivered in the Salt Lake Tabernacle, May 27th, 1923.

tion than any of the rest of you, because we have a book that tells us where these ancient people came from, and who built the temples and other structures that are now in ruins." When these people heard our statement, they were somewhat astonished.

I desire to draw attention to just a few paragraphs contained in the Book of Mormon in regard to a people called Nephites. All students of the Book of Mormon know something about the Nephites, and to those who do not I shall simply explain that they were a people who came from Jerusalem six hundred years before the birth of the Savior. They were led in what we call a miraculous way across the great waters and landed somewhere upon the west shore of America. We further find by reading that record that they divided into two great tribes; that the one people, called Nephites, were a God-fearing people, and that the other tribe, called Lamanites, were wicked; that in a short time there was war in that land; the wicked Lamanites tried to kill the Nephites who were righteous. So we find that the Nephites, who were anxious to defend their wives and children and their homes and their possessions, took steps to protect themselves against their enemies; and very early in the days of the Nephites we find this matter recorded.

In the days of Jarom, a great-grandson of Lehi, about two hundred years after Lehi left Jerusalem, there were continued wars between the Nephites and the Lamanites, and Jarom writes: "We withstood the Lamanites . . . and began to fortify our cities, or whatsoever place of our inheritance" (Jarom 1: 7).

In the record of Zeniff we read: "And we began to build buildings and to repair the walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom" (Mosiah 9: 8). This was about 200 years before the birth of Christ, or four hundred years after Lehi and his family had left Jerusalem.

About seventy-two years before Christ, Moroni, the great Nephite general, "had been strengthening the armies of the Nephites, and erecting small forts, or places of resort; throwing up banks of earth around about, to enclose his armies, and also building walls of stone to encircle them about their cities and the borders of their lands; yea, all round about the land" (Alma 48: 8). . . .

The Nephite prophet and general, Mormon, 327 years after the birth of Christ, writes: "We did fortify the city [Angola] with our mights, but notwithstanding all our fortifications, the Lamanites did come upon us, and did drive us out of the city" (Mormon 2: 4). In verse 21 we are told that the Nephites fortified the city of Shem, and in chapter 3, verse 5, it is stated that the Nephites fortified against the Lamanites with all their force.

These are only a few of the passages found in the Book of Mormon, showing that the people called Nephites, and also the Lamanites, built fortifications. Then we ask: Who built the

fortifications in Central America and South America of which we to-day find the ruins? We cannot tell positively, because there are no records, but to us Latter-day Saints it seems as plain as daylight that some of them at least are the remnants of the work of that ancient God-fearing and liberty-loving people called Nephites, and that they built these fortifications to defend themthemselves against the Lamanites who were ever trying to destroy them. . . .

I hold in my hand a book on South America, written by Isaiah Bowman, which I used much in my recent travels, and I found in it a very fine description of the Incas and of another people generally called the pre-Inca people. Sir Clements Markman, who wrote a book entitled *The Incas of Peru*, published in New York in 1910, mentions by names a number of priests, soldiers, lawyers, meztizos (half-castes) and pure-blooded Indians who have written about the Incas and given details of their civilization and past history, so far as it could be obtained from memory, for the Incas, when the Spaniards found them, had no written language.

Some of those authors, who were prejudiced, wrote against the Indians, while others wrote in their favor; but it all goes to prove that although the Incas formed an intelligent nation with a higher civilization than that of the South American Indians, other peoples who lived in the land before them were more intelligent than the Incas. Sir Clements Markham speaks about the Lake Titicaca, which lies between two chains of the Andes mountains, namely, the main chain on the east and the coast chain on the west. Thus is formed a basin with Lake Titicaca and a lower lake as the center—a basin similar to the Great Interior basin of North America, with extensive salt marshes. It was in that basin that the pre-Inca people dwelt. Speaking about that he says:

"These cities were 13,000 to 14,000 feet above the level of the sea with a lake called Titicaca or Intecaca in its center. Titicaca is the largest lake in South America. It was formerly much larger. The surface of the lake is 12,508 feet above the level of the sea, that of the plateau being on the average, several hundred feet higher. The surrounding mountains form a region of frost and snow. The hardy llamas and alpaccas live and breed amidst the tufts of coarse grass, called ychy, and the graceful vicunas can endure the rigorous climate at still higher elevations."

Then the author states that such a region was capable of sustaining only a small population of hardy mountaineers and laborers, and that the mystery consists in the existence of ruins of a great city on the southern side of the lake, the builders being entirely unknown.

"The city," he says, "covered a large area, built by highly skilled masons, and with the use of enormous stones. One stone

is 36 feet long by 7, weighing 170 tons; another 28 feet by 16 by 6. Apart from the monoliths of ancient Egypt there is nothing to equal this in any other part of the world. The movement and the placing of such monoliths point to a dense population, to an organized government, and consequently to a large area under cultivation, with arrangements for the conveyance of supplies from various directions. There must have been an organization combining skill and intelligence with administrative ability. The point of interest next to the immense size of the stones is the excellence of the workmanship. The lines are accurately straight, the angles correctly drawn, the surfaces level" (*The Incas of Peru*, pp. 21-24).

Then follows a minute description of the monoliths and the following:

"But the grandest and most imposing work of the megalithic builders was the fortress at Cuzco. The Sacsahuaman hill on which the fortress stood, overlooking the city, was practically inaccessible on two sides, and easily defensible on another, but the eastern face was exposed to easy approach and here the great cyclopean work was constructed. It consists of three parallel walls, 330 yards in length each, with 21 advancing and retiring angles, so that at every point an attack could be enfiladed by defenders; the outer wall, at its salient angles, has stones of the following dimensions: 14 feet high by 12; another 10 feet by 6. There must have been some good cause for the erection of this defensive work of which we know nothing. The Incas knew nothing. Garcilasso (one of the Inca historians) refers to towers, walls and gates built by the Incas, and even gives the names of the architects; but these were later defences, built within the great cyclopean fortress. The outer lines must be attributed to the megalithic age. There is nothing else that can be compared to them in any other part of the world. At Chavin, in the valley of the Maranon, there is cyclopean work, and also in Chacapoyas."

We are anxious that the Book of Mormon should be read, and we feel satisfied that anyone who will read it without prejudice will find something in it that will cause him to think and, perhaps, bring him to the task of praying, as in the case of many of us. For in answer to prayers some of us have been convinced that the Book of Mormon is true, and that such a people as the Nephites did really live on this continent; and furthermore, that some of these monuments and ruins are the workmanship of their hands, and that of the Jaredites.

FROM THE MISSION FIELD.

Baptisms.—During the afternoon of the 15th inst., a baptismal service was held at "Deseret," London, with President Joseph E. Wright presiding. Brief discourses were given by Elders A.

Walter Stevenson, Delbert S. Robison, and Karl P. Weiler, after which Elder Ray. W. Woodfield baptized two candidates, who were later confirmed by President Joseph E. Wright and Elder Emerson C. Willey.

Meeting of Traveling Elders.—A meeting of the traveling elders of the Leeds conference was held Saturday, the 9th inst., in the Leeds branch hall, 38 Park Square, with Conference President Guy A. Poulsen presiding and conducting. Very good advice was given by each of the brethren.

The traveling elders of the Manchester conference met in their monthly Priesthood meeting, Saturday, the 9th inst., at 88 Clarendon Road, C.-on-M. Manchester. President Robert Warburton presided and spoke to the elders of their duties. Reports were given by all.

Socials.—Monday, March 21st, 1923, seventy members and investigators of the Grimsby branch enjoyed a holiday outing together at the "Waltham Tea Gardens." Refreshments were served and games were played. Everyone partook of the spirit of the day and enjoyed himself. In the first Sunday meeting following this there was an increase in attendance of fifty per cent., and an increase was marked in later meetings.

Saturday evening, the 9th inst., the Leeds branch, Leeds conference, held a very enjoyable social in their hall, with Elder Ralph S. Gray conducting. The best of talent was displayed by members and friends. Light refreshments were served by the branch.

DEATH.

WEIGHTMAN.—Sister Annie Weightman died at Carlisle, Cumberland county, May 25th, 1923, at the age of 55. Deceased, one of the oldest members of the Carlisle branch, was born at Grey Southern, Cumberland, England, July 24th, 1867. She was baptized by Elder Herbert Owen, May 5th, 1907, and was confirmed the same day by Elder H. E. Taylor.

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EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.